



# *Advices* TO WORKERS IN THE EFFORTS OF DEEN

*Valuable Advices given to a group of students  
of a Darul Uloom who were out in Jamaat  
- in the path of Allah Ta'ala*

HAZRAT MAULANA YUNUS PATEL SAHEB  
RAHMATULLAHI 'ALAYH



## Foreword

*All praises are for Allah Ta'ala, the Executioner of all affairs.  
'Salaat and Salaam upon the best of all Creation,  
Sayyidina Muhammad ( ﷺ ), eternally.*

This is a compilation of some Nasihah (advice) which was given to a group of students of a Darul Uloom, who were out in Jamaat. The discussion offered guidance and incentive in the light of the challenges and tests faced by the early workers of the Tabligh Jamaat, and how, the fruit of their sacrifices, Duas and tears have now become manifest in the extensive work of Tabligh we find throughout the world today.

Hazrat Maulana Yunus Patel (رحمۃ اللہ علیہ) had also presented an excellent analogy of the “tree” of Deen, explaining how the different works of Deen may be compared to the branches of the tree, and Hazrat Maulana highlighted the great need to inculcate Ikhlāas in our actions and undertakings.

The transcription was prepared by one of the Aalim students who was present at that particular programme, who kindly typed it and forwarded it for Hazrat Maulana's attention.

May Allah Ta'ala accept the humble effort made in the preparation of this booklet. May He make this booklet purely and solely for His Pleasure and a means of benefit for all.

May Allah Ta'ala grant Hazrat Maulana high and lofty ranks in the Akhirah.

[Rabiul Aakhir 1434/ March 2013]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا الْمُصْطَفَى  
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلِّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا  
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝

**“SAY (O MUHAMMAD ( ﷺ )): ‘VERILY, MY SALAAT  
(PRAYER), MY SACRIFICE, MY LIVING, AND MY DYING ARE FOR  
ALLAH, THE LORD OF THE WORLDS.’”**

[SURAH AL-AN’AAM 6 : 162]

## The Effort

In the early days<sup>1</sup>, Hazrat Maulana Umar Palanpuri ( رَحْمَةُ اللَّهِ ) was once making *tashkeel*<sup>2</sup> for Jamaats<sup>3</sup> to go to England and America. ...In those days, the work of Tabligh Jamaat had not caught on as much as it has presently.

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<sup>1</sup> referring to the early 1960s, when Hazrat Maulana (RA) was studying in India.

<sup>2</sup> Tashkeel : a term commonly used to encourage people to spend time with the  
Tabligh Jamaat

<sup>3</sup> Jamaats: Those groups going out for Tabligh (Propagation of Deen)

The world was not a small, global village as it is today, where events and happenings are immediately communicated to other parts of the world.

...Nowadays, the fashion trends, the cultural lifestyles, as well as the fitnahs<sup>4</sup> that go along with them, are speedily communicated from one part of the world to another – through the Internet and different avenues of media. In those days, it sometimes took years for fitnahs to reach other parts of the world.

People were also keen to know about or see the different lifestyles and cultures. As a result, people were very desirous to travel to foreign countries, especially places like London, Paris or the major cities of America.

Therefore, when *tashkeel* was made for local areas such as Kashmir, there were not many people who raised their hands. However, when *tashkeel* was made for foreign locations, there were many more who volunteered.

Hazrat Maulana Umar Palanpuri (رَحْمَةُ اللهِ عَلَيْهِ) had given a bayaan at that time to those wishing to go out to foreign locations, and it was a talk full of wisdom and insight.

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<sup>4</sup> Fitnahs: Trials / mischief

Hazrat Maulana (رَحْمَةُ اللَّهِ عَلَيْهِ) mentioned that when a person goes to America or England, he should not be one who is influenced by what he will see there, for example: the dress, the culture, the lifestyle, the homes, buildings and so forth. If the person becomes influenced, then instead of shedding tears for the Hidayah (guidance) of the people, the person will be inclined to their way of life – which would defeat the purpose and objective of his travel.

Instead of inviting towards the beautiful Deen of Islam and towards Allah Ta’ala and Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)’s *Ishq* and love, the person may accept the invitation to the foreign lifestyle he is now exposed to. ...And this was the concern when Jamaats were sent out to foreign countries.

There were extremely strict guidelines in regards to the type of people who would be allowed to go out in Jamaat to America, France and other parts of the western world.

The person had to have spent a certain number of *chillahs*<sup>5</sup>, and had to be firm with his *Tasbeehaat*<sup>6</sup>, *Ta’leemi*<sup>7</sup> programmes and so forth. ...I recall that there was one brother who was not allowed due to the fact

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<sup>5</sup> Chillah : 40 days in Jamaat

<sup>6</sup> Tasbeehaat: recitation of glorification and praise of Allah Ta’ala

<sup>7</sup> Ta’leemi: programmes where teachings of Islam are explained.

that on just one or two occasions, he had not attended the Ta'leem in the Masjid.

Nevertheless, it was the sincere efforts, deep-hearted concern and the tears of those pious elders which resulted in the work spreading far and wide, with thousands now participating and thousands more having changed their lives on the noble efforts made by those involved in the work of Tabligh Jamaat.

### **The Sacrifice, Sincerity, Dua and Tears of our Elders**

It was not easy in the early days: Foreign countries did not have many Masaajid<sup>8</sup> and in some countries, there were no Deeni organizations. Much sacrifice had to be made by the Jamaats. Today, we are seeing the fruits of their sacrifices and their sincerity in different parts of the world. Alhamdulillah.

When we go out for the purpose of Daawat<sup>9</sup> and Tabligh, and if, in our humble efforts, there are signs of acceptance, we must immediately think : **This is Allah Ta'ala's Fadhl (favour) and due to the efforts of our elders who re-initiated this work of Nabi ( ﷺ )**.

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<sup>8</sup> Masaajid : Mosques

<sup>9</sup> Daawat: Invitation (to Islam)

If we are not successful in our efforts, we must think : **It is my weakness that I was unable to deliver the message correctly, with Ikhlāas (sincerity).**

Insha-Allah, in this way, we will strive to improve our own intentions and efforts.

## **The beginning of the noble work of Daawat and Tabligh in South Africa**

In the early days, in South Africa, there were very few people who responded to us when we went out in Jamaat. They asked a number of questions about this work, but did not really respond positively. They asked whether a person would become a Hafiz or Aalim by going out for 4 months in Jamaat. When they were told that this would not happen, they generally responded: *“What then is the point of going out in Jamaat?”*

At that time, Hajee Bhai Padia (رَحْمَةُ اللَّهِ عَلَيْهِ) did not lose hope. He continued to invite people with warmth, kindness and compassion – and in that manner, we moved from town to town.

With Allah Ta’ala’s Fadhl, three of us went to different parts of the country, and Hajee Saheb, with his Duas and tears, planted the seeds of the fruits which we see today in South Africa and other parts of the world.

## The Effort in France

In the old days, there were many Arabs in France. Because of the environment and culture, they had become absorbed in it, to such an extent that a person would not even recognise an Arab. It was extremely difficult to make *gusht*<sup>10</sup> in those areas. The brothers would take the telephone directories and look up the names of those who seemed to be Muslim – by names, and make *gusht* in this way.

Hazrat Maulana Umar Palanpuri (رَحْمَةُ اللهِ عَلَيْهِ) and Hazrat Maulana Ubaidullah (رَحْمَةُ اللهِ عَلَيْهِ) narrated that they would go and sit in the local park and read out the Ta`leem aloud, in Arabic, from Riyaadhus-Saliheen<sup>11</sup>. In this manner, people who were in the park, and who were acquainted with Arabic, would hear the familiar sound of Arabic and they would come to listen to what was being read.

Sometimes, those people were not even properly attired. After reading a little, those who had sat to listen, were invited towards Deen. In this manner, Deen spread, and now you will find so many Masaajid and Maraakiz<sup>12</sup> in these same areas.

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<sup>10</sup> Gusht : Visiting Muslim brothers in any locality

<sup>11</sup> Authentic book of Ahaadeeth

<sup>12</sup> Maraakiz (plural of Markaz): Centres established for the work of Tabligh Jamaat



There were great sacrifices made in those days. There was no question of invitations for meals, easy living conditions, etc. Sometimes when leaving from home, they did not even know what would happen on the other side. It was extremely difficult. Nowadays, especially in South Africa, even before we leave home, a phone call is made, accommodation is arranged, a five course meal is prepared, a car is at our disposal and there is ease and comfort.

In those days, it was not at all like that. Sometimes, they did not even know where the food for the day would come from.

## **The Unseen Help of Allah Ta'ala**

That is when the *ghaibi madad* (unseen help) of Allah Ta'ala came. **Allah Ta'ala's Nusrah and Help came when there was no e'timaad of asbaab<sup>13</sup> - i.e. trust was placed on Allah Ta'ala Alone, to open the means for them, not when the trust was placed on the means itself.** This is when the *ghaibi madad* comes from Allah Ta'ala.

On the other hand, when a person has money in his pocket, it is khilaaf of Taqdeer (against the principles of Taqdeer) that he does not use it, on the pretext that he is waiting for Allah Ta'ala's *Madad* (help).

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<sup>13</sup> E'timaad: reliance on the means

If a person, who has money to purchase a ticket, goes and sits at the airport and says that he is going to London, but when questioned about the time of his flight, he says that he is waiting for the ticket to come from the heavens – then this person has the asbaab but he is not using it.

**We must not have yaqeen (conviction) on the asbaab; rather full conviction should be on Allah Ta’ala.** This is something which only a few people have been blessed with.

All of us have this weakness: the moment the asbaab are at our disposal, our yaqeen goes onto that. In this case, Allah Ta’ala’s *ghaibi madad* does not come.

There are so many incidents of Jamaats that were lost in the jungle. There were no asbaab available, yet somehow provisions were made for them. Allah Ta’ala assisted in unique ways.

## **Keeping the Gaze on Allah Ta’ala**

On one occasion, I was on my way from Delhi to Bombay. There was a Jamaat at the station, on their way from Delhi to Calcutta. There was a man in the Jamaat who was extremely pious. ...I learnt this later on, after meeting him.

This Jamaat had left from Nizamuddin and they were waiting on the platform to purchase their tickets. Due to the large crowds, this man's money was stolen by some pickpockets.

The Jamaat decided that one person would collect everyone's money and purchase the tickets. When this man put his hand in his pocket, he realised that his money was missing. Without saying anything about his loss to the Jamaat, he told them to purchase his ticket and he would give them the money in a short while. He then went to make Wudhu<sup>14</sup>, came back and performed two Rakaats of Salaatul Haajah<sup>15</sup> and made Dua.

When I came to the station, I met the Jamaat as I was passing by, and I requested them to make Dua for me on their journey. I then asked for the Ameer<sup>16</sup>, and this brother was pointed out to me. He did not seem to give any indication of his loss, but something in my heart made me feel like giving him 50 or 100 rupees. In those days, the price of a ticket was only 10 rupees. ...I gave the amount to the Ameer and said that he should spend it on the journey.

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<sup>14</sup> Wudhu : ablution

<sup>15</sup> Salaatul Haajah: Prayer, presenting one's needs before Allah Ta'ala.

<sup>16</sup> Ameer : leader

After I left them, he came to me and narrated the story. He did not want to tell anyone of his loss due to his *Izzat* and respect in not wanting to ask anything from anyone, except Allah Ta'ala.

This is what I am saying: **When the asbaab are taken away, then at this time one's *nazr* (gaze) must remain on Allah Ta'ala. Allah Ta'ala will open the *ghaibi madad* for the person. In order to develop this, a lot of *mehnat* (effort) is required.**

Hazrat Maulana Muhammad Ilyas (رَحْمَةُ اللَّهِ عَلَيْهِ) had expressed a concern for the workers of Jamaat : That a person, who has the means, will travel a lot and think he is doing a lot of work, but in fact he won't be, because his yaqeen is on the asbaab.

So many already know, before they leave, that the *intizaam* (preparations) will be made at the next destination and so their yaqeen is not on Allah Ta'ala, but on the means. This is a point that I continually highlight to students, but it helps me personally as well. Sometimes, as a test, Allah Ta'ala takes something away, but in place of that we get Allah Ta'ala's *ghaibi madad*.

## Appreciating the Different Departments of Deen

Another important point is that all the different departments of Deen must be appreciated.

As a student, one must direct maximum effort on one's studies and pass with flying colours. No one should object that the students of Deen are going out in Jamaat and neglecting their studies. Therefore, it is advisable for the students to go out in Jamaat during the holidays, and engage in their studies during the rest of the academic year.

Once you are *faarigh* (graduated), then whichever *sho'ba* (branch) of Deen your heart is inclined towards, you should give all your time to it. Dedicate yourself to it, but appreciate the other departments as well, and contribute where possible.

There is no such thing as *mera kaam* (my work). **All branches are *Deen ka kaam* (the work of Deen).** Those in the Madaaris<sup>17</sup>, Khanqahs<sup>18</sup>, Jihaad<sup>19</sup>, Masaajid, Tabligh, etc. are all doing their work. A person should choose the branch that he wishes to be a fruit of.

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<sup>17</sup> Madaaris: Religious Institutions

<sup>18</sup> Khanqahs: facility exclusive for spiritual nurturing

<sup>19</sup> Jihaad: Striving in the path of Allah Ta'ala

## Ikhlaas

Sometimes, there are many fruit on one branch, while on other branches of the tree, there are very few fruit. Have you not seen such a thing?

There are some guava or mango trees where some of the branches are laden with fruit, while other branches are barren, due to the sun not shining on that part of the tree.

In the same way, it depends on which branch of Deen, Ikhlaas is directed on. **That branch will bear the most fruit, where the Khidmat is accompanied with Ikhlaas.**

Sometimes, there are lots of branches on a tree. In the same way, there can be lots of Madaaris, Makaatib<sup>20</sup> or Muballigheen<sup>21</sup> but this quantity does not affect the quality of the fruit. **The quality depends on the level of Ikhlaas.**

A person who is out in Jamaat and he has Ikhlaas, will bear sweet fruit – in his efforts. The people who then join that Jamaat will be attracted towards the person, and will change their lives, Insha-Allah.

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<sup>20</sup> Makaatib: Primary level madrasahs

<sup>21</sup> Muballigheen: Those who propagate and preach Islam

## The Sweetness of Ikhlaas

The same effect is found in other works of Deen. We often find a branch with fruit which is extremely sour. You will find on a grapevine that some bunches of grapes are sweet while others are sour. **So in Deen also, the sweet “grapes” will be found on the branch which was touched by the “sunlight” of Ikhlaas.** This is what we need to become: like sweet grapes. This is attained by adopting Ikhlaas.

The taste of sweet grapes is such, that whoever enjoys those grapes will talk about them to others and will recommend the same kind of grapes to those who wish to buy grapes.

In the same way, when people interact with those who are in the Khidmat of Deen, and find them to be Mukhlis<sup>22</sup>, they will recommend others to such company. Why? Because the Mukhliseen have a sweetness which others desire to also enjoy. They have beautiful, noble character and spread goodness wherever they go.

If our Mu`amalaat<sup>23</sup>, Mu`asharaat<sup>24</sup> and Akhlaaq<sup>25</sup> are like “sour grapes”, people will distance themselves and will also warn others to stay far away from us.

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<sup>22</sup> Mukhlis: sincere

<sup>23</sup> Mu`amalaat: business and trade dealings

But if we have the qualities of sweetness, it will be said : *You should join these people as they exhibit good character, mild temperament, honesty and truthfulness, lower their gazes when out in the bazaars, etc.*

If a person is out in Jamaat or involved in other Khidmat of Deen, and when he is at the airports or on the plane, he does not restrain his gaze from the airhostesses and other strange women, then what is the use of his efforts?

**All that Noor is lost with the indulgence of sins.** And instead of acquiring Allah Ta'ala's Pleasure, the person earns the anger and curse of Allah Ta'ala.

...Lowering the gaze results in Noor accumulating in the heart; casting lustful gazes destroys whatever Noor is in the heart, and the person places himself under the curse of Allah Ta'ala.

Rasulullah (Sallallaahu 'alayhi wasallam) said: **'May the curse of Allah Ta'ala be upon the one who casts lustful glances as well as the one who emerges in such a manner that lustful glances are cast at one.'**<sup>26</sup>

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<sup>24</sup> Mu`asharaat: Social Interaction

<sup>25</sup> Akhlaaq: character

<sup>26</sup> Mishkaat



So at that time, if the person wants some tea, he does not have to stare in the face of the airhostess. ...This is where the real test is.

The test of the young soldier is on the battlefield. He may be trained to carry heavy bags and ammunition and climb mountains, and he can brag about his strength, but he has to show this strength when he is out in battle. If at that time, he runs away from the battle, he has failed.

The test of the Muslim is in the colleges, bazaars, airports, etc. ...When a person can maintain his Noor<sup>27</sup> in these places, and when he adopts Ikhlāas in his activities and service of Deen, he will become a sweet grape.

May Allah Ta'ala grant us the understanding, Taufeeq<sup>28</sup> of amal<sup>29</sup> and may Allah Ta'ala use us in the Khidmat of Deen, with Ikhlāas and Maqbuliyat. May Allah Ta'ala grant us those beautiful, noble qualities of our elders, together with their commitment, dedication and love and sacrifice for the Deen of Allah Ta'ala, and may Allah Ta'ala forgive us all, our shortcomings and failings.

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<sup>27</sup> Noor: Spiritual effulgence

<sup>28</sup> Taufeeq: Divine Assistance

<sup>29</sup> Amal: Deed

# **Ikhlaas**

## **Extract from Hedayatus Saalikeen (Guidance for the Seekers of Allah Ta'ala)**

**By**

**Hazrat Maulana Yunus Patel Saheb (Rahmatullahi 'alayh)**

Ikhlaas (sincerity) generally starts off with a lot of difficulty. Just as there is a need for a utensil to receive water, so too is there a need for the structure of 'Ibaadat' (worship), be it Salaah, Fasting, Zakaat, Hajj or any other Ibaadat, to receive the desired Ikhlaas.

If the utensil is discarded, then what would be used to receive the water? In a similar vein, if the action is discarded then in what are you going to receive Ikhlaas?

Therefore, even though a person lacks Ikhlaas in his Ibaadat, he must continue doing the 'amal' and continue with the effort to do so solely for the pleasure of Allah Ta'ala, and at one and the same time, engage in plenty of Taubah and Istighfaar (repentance) for the shortcomings and deficiency in Ikhlaas.

# Working Together

Extract from Hedayatus Saalikeen  
(Guidance for the Seekers of Allah Ta'ala)

by

Hazrat Maulana Yunus Patel Saheb (Rahmatullahi 'alayh)

Each group of “Haq” (Truth), whether engaged in Madrasahs, Darul Uloom, Khanqahs, Jihaad, Tabligh or Welfare, should consider the other as supplementary and complementary, and as an assistance to one another. No group should consider the other as an opposition.

All parts of the aeroplane are required to fly the plane. The Defence Force of a country requires military, air force, navy, foot soldiers, commanders, transport operators, computer attendants, pilots, etc. to fortify and defend the country's borders.

For the defence and propagation of Islam, people are required to man different departments. We should therefore not insist that everyone does only one type of Deeni work. **What is necessary is that all Deeni workers, in all departments, should work with sincerity and in accordance with the teachings of Allah Ta'ala, our Beloved Rasool ( ﷺ ) and the noble example of the Sahabah-e-Kiraam (RA), who were the companions of Rasulullah ( ﷺ ).**

***‘Do for Allah’s Pleasure,  
Allah will give you from His Treasure...’***

[Hazrat Maulana Yunus Patel Saheb (Rahmatullahi ‘alayh)]